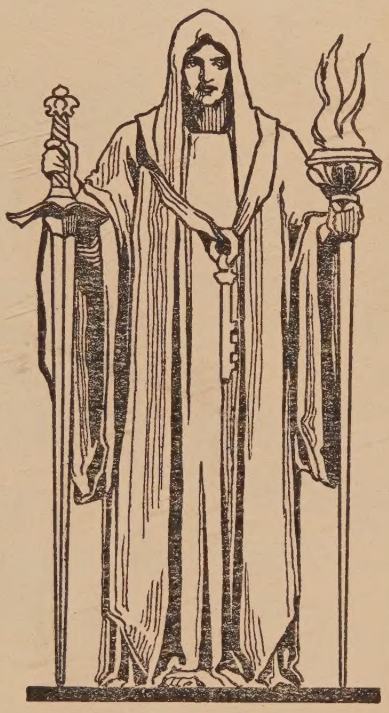
THE UNITARIAN

JULY, 1909



A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION

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THE UNITARIAN

Editorial Rooms 104 East Twentieth Street New York

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Published by PRUETT PUBLISHING COMPANY, Sidney, N. Y.

T. FORTSON PRUETT, President and Treasurer — N. A. PRUETT, Secretary

CHANGE OF ADDRESS. Subscribers requesting a change of address must give OLD as well as the NEW address.

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Send remittances for subscriptions by Check, Money Order or Registered Letter, made payable to THE UNITARIAN, and address our New York office, 104 East Twentieth Street.

Entered as second-class matter January 4, 1907, at the post office at Sidney, New York, under the of Act Congress of March 3, 1879.

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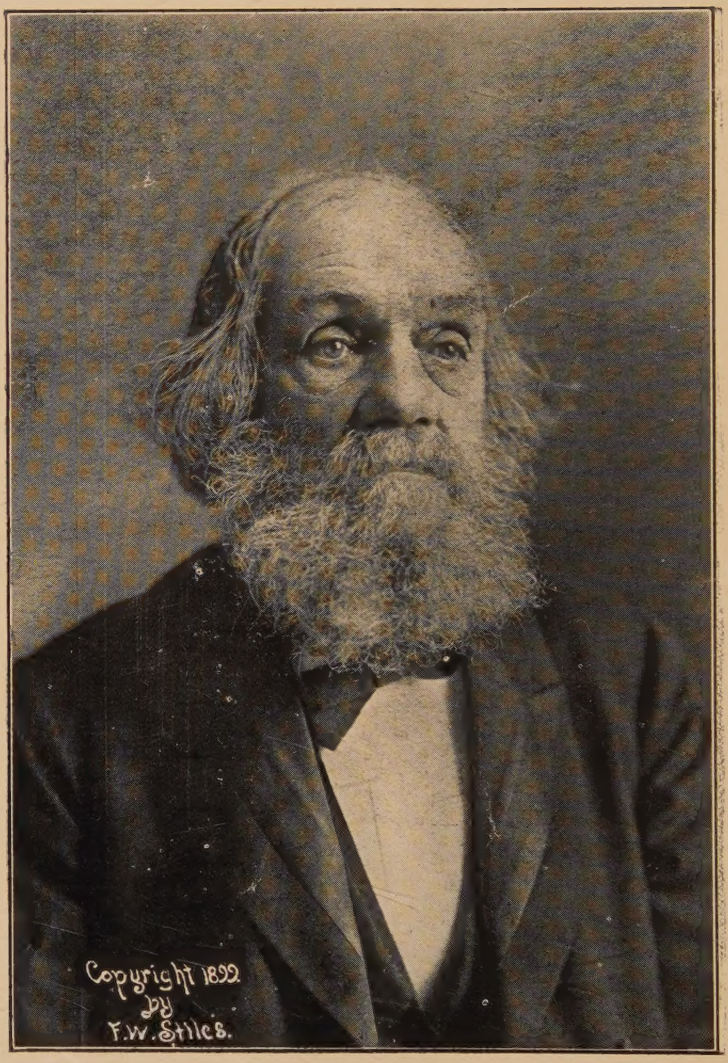

EDWARD EVERETT HALE

THE UNITARIAN.

Vol. IV (New Series.) JULY, 1909 No. 7

EDWARD Everett Hale was the prophet, not of one church alone or of one sect alone. The influence of his genial gospel of good cheer and stalwart manhood was pervasive of all modern religious thinking, and his name is a household word in many homes that are in complete ignorance of the fact that he belonged to the heretical folks called "Unitarians". Of course he was a Unitarian of definite and incisive loyalty and in many ways has he served our cause generously and substantially. He could do it not less but more because his way of doing all things was not such as emphasized dogmas or irritated those of other walks of faith. Sadly will he be missed, but proudly will he be remembered in the fellowship of our churches.

———o———

THE program of the National Conference is out, and plans are definitely maturing for a most interesting and significant series of meetings in September. While the program is not one of dazing brilliancy, it presents not a few attractive features. We have before put ourselves on record as believing that the habit of reproducing in "diluted iteration" the custom of Anniversary Week (and so fitting and congruous there) of distributing time to the various national organizations. We wish there were something better to go to Chicago for than just one more parade review of our denominational machinery. And in the larger sense of course there is, and despite this limitation, as we believe it, in the make up of the program, we are sure that our people will find a new pulse of togetherness moving within us, and a new spirit of practical achievement in the paths of constructive progress.

———o———

THE admission of men from other denominations into the fellowship of our ministry is inevitably a matter of much delicacy and embarassment of responsibility to those having the matter in charge. The native traditions of the Unitarian ministry are very high: a wide-ranging education, gifts of mind and heart that shall everywhere command respect and insure inevitable leadership, seriousness of purpose, a rigorous ethical ideal and spiritual insight—these would seem the irreducible demands of our churches on those who would seek to minister in their behalf. It is no kindness to introduce to our churches men of inadequate type: and a rational committee of fellowship must often make a certain austerity of standard the method of its kindliness both to men applying and churches to whom candidates are to be introduced. But such a committee needs the reinforcement of rules and regulations passed by our National Conference which shall empower them to insist

on their high standards both in admitting new men and in dropping from our lists those no longer in place there. Much of the criticism directed to our fellowship committees is really due to the limitations of the rules by which their action is governed, and they would welcome beyond all others some legislation at Chicago strengthening their hands.

———o———

AN interesting chapter in the development of Liberal Orthodoxy is the thing just happened at Union Theological Seminary. Three candidates for ordination from this year's graduating class not only held views of pronounced liberality as regards biblical criticism, Christology and Redemption (which is not at all unusual, and indeed hardly avoidable in the atmosphere of high scholarship which pervades this Seminary) but had incisive frankness in their statement of the case before the proper examining body, who found it impossible to take immediate action but referred the matter to a judiciously selected committee. After due deliberation this committee reported back with unanimous recommendation that the students be given another examination, which was immediately granted. What happened then it is difficult to learn with exact precision as the session ensuing was behind closed doors. Did the young men recant their former heresies, or find at any rate a more discreet manner of expressing them? Or did the examining presbytery decide to yield despite the liberalism? At any rate the young men were passed for ordination, and the incident closes, unless the issue is carried "farther up"—which would practically mean another heresy trial.

OF course our interest in the matter is extra-denominational. Such things may or may not help the cause of organized Unitarianism as such. We don't concern ourselves very much about that. But the two things vitally interesting to us in an incident like this are: *first*: has something happened to help the whole great body of Christian believers to a large and more rational possibility of truth interpretation? Is the Presbyterian church gaining a new power, not by losing something essential to real Presbyterianism, but by gaining an emancipation of vision which may splendidly strengthen the real scope and influence of Presbyterianism as it ought to be? We believe that it has: We rejoice for every circumstance which shall make it possible for a Presbyterian bred student of theology to remain in that body and still be as broad and free in faith as the largest ranges of modern scholarship can make possible. We have received some splendid recruits to our Unitarian ministry from the Presbyterian ranks, and welcome them all. But we shall welcome more heartily the day when men like these can still remain in the church of their heritage—*and be honest*!

———o———

BUT there is our second point of interest. Does an incident like this make for *intellectual integrity*, for morality in thought and public utterance of God's truth? We would like to know. For there is mischief in any tendency to say heretical things in a way that shall make them sound orthodox: and the saddest sort of peril in any temptation to trim and "alter over" one's largest and most progressive conceptions of the utter truth, to make them affect a "workable congruity" with theories

and doctrines which are really not large or progressive at all. We wonder how these young men from the Union Seminary, and the men who voted "for them" and the men who voted "against them" feel about this

Edward Everett Hale, Patriarch of Optimism

By REV. THOMAS R. SLICER

MR. Hale's optimism was based in the confidence that if everything is not right I am in honor bound to do my share to make it right, not by pouring upon it an acid as though it were suffering corrosion, but by pouring upon it a libation of good will, that it may be cleansed. He understood perfectly that the way to deal with a sewer is not to ladle it out but to flush it out; and God has taught us that, when he ordains that streams shall cleanse themselves by running just as the human arteries do. God has ordained that motion is in the last analysis the final fact in life, and the optimism that is based on courage finds its expression in such a sentence as that which I saw written over George MacDonald's door: "Corage, God mends all." And as Dr. Hale has been called the American Kingsley, I think he might also be called the American George MacDonald; but he had one advantage over MacDonald, who had to recover from Hell, while Hale never believed it, and those who were kindling their wrath at its flames might have looked and beheld his face lighted by the genial humor at its illumination. He was innocent of theology—he had no proper theological training. When he left Harvard at seventeen, he did not have to go through with the risk of a divinity school but went into a newspaper by natural gravitation; his father was the Editor of the *Boston Advertiser*; his great uncle, Nathan Hale, gave his life up because he would spy out things for his country. Edward Everett Hale went into a newspaper to get his preliminary training and there could not be a better training than he got under a man such as his father. When he turned his attention to the ministry, it was because his impulses led him to a wider field of activity in terms of spiritual influence, and in this he was following the natural gravitation of his family, which was not to immure themselves from their fellows, but to immerse themselves in their fellows, and that great baptism by immersion came to him when the human seas rolled over him and he came up with his face shining. He believed in men. Of course if you are philosophical and critical and careful, and do some hard searching, you can find an honest man, but Dr. Hale had that prophetic spirit which enabled him to put a man together from the very slightest indication of virtue, just as Agassiz would take three or four bones from some specimen exhumed, and construct the original from them. It was the same splendid quality that made Martineau realize that "the possible always is, no matter if centuries elapse before it appears." Dr. Hale had had eighty-seven years of experience of his fellows, and he believed to the end. When our Mr. Chadwick asked Robert Browning what he meant by the poem of Childe Roland, Browning could not quite remember what he did mean. Chadwick said, with that keen spiritual sense that he had: "Does it not mean that he that endureth to the end shall be saved?" And Browning answered: "I think, about that." But Dr. Hale marked a higher range still than that, for he believed that not he that endureth to the end shall be saved, but that he shall endure for saving to the end who stands among his fellows. He would have heard with perfect sympathy Robinson, of Brighton say, in that splendid sermon of his, that the reply to the thief's taunt: "he saved others, himself he cannot save"

was that he who would save others can never save himself, showing that he had learned in terms of the spirit the beatitudes of Christ. So Dr. Hale's optimism through his long life was at the end not simply what was left clear in a mind by the precipitate of young blood not drawn off, the lees and dregs of a once invigorating draught; it was more like old wine that as it decreases in volume, increases in spirit.

I can recall a day of great discouragement. There have been two or three such days in my life. Thank God, I have not had days of the kind enough to outnumber the fingers I could close upon them to throttle them. I was sitting all alone in a Colorado town which covered an area of a mile one way and a half a mile the other, lying at the bottom of the basin, the sides of which were three thousand feet high,—lying there like a mouse in a trap; I was young in the ministry, just married, my wife ill, and in the East, the mail came and I got it and in it there was a copy of "Ten Times One Is Ten", the story of Henry Wadsworth, which Dr. Hale had just published. Have you ever seen a fog sweeping its trailing garments along the sea which was like a sheet of lead, and then soon, suddenly some divine illumination from on high, some sunshine as we call it in our commonplace language, burned up these trailing garments, which all went up to heaven, leaving on the waters a light that was not there before? That was what happened to me that day, when I read that little book, as I did right through before I laid it down. I can well understand how it was that that good woman who still presides over the distribution of the flowers in the basement of the Parish house of this church weekly, to the hospitals and the schools, and who sends delicacies that are a counter-part of her own sweet spirit to the bedsides of the poor—I can well understand why she came out and organized in the very room where these flowers are distributed the first "Ten Times One is Ten" Club: and when she, Miss Ellen Russell, gathered, upon the inspiration of that book, these street boys for a Harry Wadsworth Club, she set the pace for the King's Daughters and legions of Look-up Clubs, and so on to tens of thousands throughout the land, and it is all the result of the opening flower of this great man's heart. I suppose Edward Everett Hale has exerted his best influence by what seems to be at the first glance the least optimistic of his books; but which has in it the great spring of courage and patriotism which is liberated in the mind of every man who reads it. When in 1863 in the third year of the Civil War, "The Man Without a Country", a great flush of shame suffused every coward's cheek. There are people who said that he taught an optimism too high. How can a thing be too high that comes down from heaven? And there are people who have said that it implies the idea of "my country, right or wrong!" I say to-day, "my country, right or wrong!" and I ask who will expatriate himself because his country has made a mistake, and draw off from her veins one more white blooded drop, which she needs for support, for however poor the blood may be, if enough of it is drawn away, the hemorrhage means death. Dr. Hale believed it was his country, right or wrong. That does not imply that he would reinforce the wrong or hesitate to confirm the right. I say with him, out upon these people, these Little Americans who stand outside their country to watch it go! It will never go their way. I should say in all frankness, and without abatement of my optimism, rather, indeed, because of my optimism, that the garden of this country is better for being weeded well, but there is something else better still. In a pharmacopia, there is not an herb that was not once a weed and there is not a flower that was not once a weed,and that little book of Hale's helped to make a half-hearted people whole-hearted, and made the thought of the man without a country a terror to all who read it. Its mission was to hearten that sad-hearted man in Washington, because it raised the temperature of all those upon whom he depended.

There is a vast deal that might be said on this subject,of Dr. Hale's note of cheer, his clarion challenge, his statement of great principles, but I want your attention to just two or three other considera-

tions, as the basis still further of the communion of hope which was his.

First, he had reduced religion to its lowest terms, and that is an advantage if we are going to work for men. There may be a place for theological definition. There is a place for cook-books, but the hunger of the world is fed from the cook-stove and not from the cook-book and the work of the world is done by people who reduce religion to its lowest terms. He said that the Pater Noster expressed more fully than anything all he needed, "Our Father"; and he lived like a child of the living God because he was not troubled any more than Emerson was by the confusion of theology. When Emerson found himself face to face with the old doctrines of Calvinist and Covenanter of predestination and free-will in that essay which stands first in his volume on the Conduct of Life, he cut the whole matter by saying "My freedom is part of my faith." That is the greatest utterance made since the days of the school men to settle the question how a man's life can be ordered and yet be free. The main spring is as much a part of the works as the ratchet; the ratchet keeps the watch from running down but the main spring keeps it running. So Dr. Hale's religion reduced to its lowest terms was a kind of spiritual pragmatism. I remember now the genial kind of explosion that occurred when Dr. Hale sat behind me, on the platform in Symphony Hall at Boston where we three Americans, Booker T. Washington, Dr. Hale and I had the privilege of opening the International Council of Liberal Thinkers. I remember the kind of celestial snort that he gave when I called pragmatism the yellow journalism of philosophy. Why did I say so? Because it was not the kind he had, for he didn't watch for the development of the truth to see what was its running gear; he started the machinery and it went. So in reducing religion to its lowest terms, he understood the relation between religion and efficiency.

Now still further. He believed in human nature, because he was enamored of goodness and believed that the possibilities of which he dreamt might be the waking life of other men. When you met him and got into conversation with him, he made you think you were the most interesting person in the world; and I believe that for the moment you were the most interesting person in the world to him. I can hear him now as I would tell him of what was doing in the midst of this compact barbarism in which we live to make it a little better, as if I could hear his "I should think so", and see him beam as though one had had a lucky day in telling him something he had never thought of before. It was the approval of a discovery by the man who had come by the next train and who had been there long before and went upon the way of a little vacation of attention until you arrive. Delightful man! He never had any ulterior motives. The pessimist always has ulterior motives, as he has to reckon with his own stock in trade to see if there is enough to last out the discussion; the optimist knows that the things he will need all grow next door, and he has only to go over the fence to supply himself. But Dr. Hale had no ulterior motives. Why can we not live at first hand, I wonder. He had discovered the art of carrying his heart on his sleeve, and the only thing that prevented it was the difficulty of arranging the circulation from that point. Like *Kim* he was everybody's good friend; he could not be called the *little* friend of the world, because he was big and shaggy and careless of how he looked. He was the friend of the world, and it was only necessary for him to know that there was an under dog for him to go into the fight, regardless of whether it were a common cur or a Gordon setter.

Now as a common and personal touch about this man whom we love, I will read a few lines that give Dr. Hale's own account of his daily routine, expressed in terms of humor and simplicity of the life of the man who is willing to take the world as it is as a task to make it what it is to be.

"Good sleep is the first necessity for health and labor. If for any cause you lose sleep, be sure to make it up. Maintain the average. As to diet, find out what agrees with you and what doesn't. I take a cup of milk made brown with

coffee an hour before breakfast. I drink another cup at eleven. Lunch comes at one o'clock. If the meal at seven is light, recommend a bowl of soup at bedtime. But don't drink tea or coffee after two o'clock in the afternoon, and don't engage in hard brain work after four. Live in this way, going out of doors every day, rain or shine, and you will sleep, and sleep is the beginning of sound health and good work. Three hours' dictation is enough for any man engaged in literary labor. It should begin at 9:30 o'clock in the morning, behind a locked door, with a secretary who knows more than you do and can spell. At half-past twelve, as I once said, you may open your door and let the wild cats, or the tame rush in. Attend to the business of your callers in the afternoon, and get out into the open. In the evening play cards in your family, read, but not too much, go to see your friends, let them come to see you, or there may be a good play at the theatre.

"Look at the newspaper on any Monday morning and see the frivolous subjects which the preachers preach about. There is very little concerning the kingdom of God. Several weeks ago they were discussing Dr. Osler and his theory about the useful age of man, when he ought to be chloroformed, and so on. Between times they argue theology, and talk about extending theological schools. They had better preach about pure water and good drainage, about the washing of a dirty boy, and the teaching of a bad one to tell the truth. These things, bearing directly on human life, are what I call the kingdom of God. The newspapers are to blame too. They want sermons that will make sensational headlines. I know all about editors. I have been one myself.

"The Catholic priest says no man can be a priest unless he makes him on The Episcopalian priest says the same thing. Both are ridiculous and unAmerican. Not a tenth of the people care a snap of their fingers about denominations I can't tell what is coming, but I think the religion of the future will be very simple, the love of God for man, is greater than the love of man for God. A long time ago I said that if anyone would read the four gospels, otherwise, Matthew, Mark, Luke and John and see for himself what Christ said in respect to God and human duty he would find very little about what is known as Christian theology. The people you see in the street cars in the stores, shops and offices don't know the meaning of total depravity and predestination and they will not stop to inquire. We are all God's children. That is what we know and what we want to know. The kingdom of God is at hand and all men should work with God in making the world better. That is what I call Christianity."

I have read this because under the humorous statement it is also the essence of the truth. To add sunshine to day light is the great task and to that task through all his fifty years of active work in two parishes, locally, and with the world as his parish actually, he devoted himself to fighting the battles of the great God by ordination of the spirit of celestial affection. He was capable of running his sword through a fallacy or sophistry. But he always had his first aid to the injured with him. He was not a mawkish man in the questions of his time, slavery, temperance, International Peace, but these were all part of his task, and in Worcester and Boston, and in America at large, every human being that can read or has heard Edward Everett Hale is the better for that ray of sunshine that fell upon the daylight in which he walked. It makes the rest of us feel we are uneffectual and artificial beside this great living dynamo as Holmes called him, whose one task, as that of the dynamo, is to accumulate power for just distribution. It is a kind of benediction to us to repeat his motto in "Ten Times One is Ten", the motto that has gone all over the world and has changed desert places into places of flowering and fruitage.

"Look up and not down, look out and not in, look forward and not back, and lend a hand." Edward Everett Hale lent both hands to the world which has been lifted to a higher plane of encouragement, of truth, of peace, of good, because that great figure stooped over with both hands extended to bear it aloft.

Edward Everett Hale

Steadfast and pure of soul, Man of Good Cheer,
We grudge thee not the rest that comes at last;
Nor shall our hearts with tears be overcast,
That thou hast gone, the great Well Done to hear.
Lavish our gift in thee, for many a year—
For many a crowding year, of manhood's vast
And eager joyance o'er the urge of Past
To surge of nobler Present. Sage and seer,
Ten times thy one staunch life, here earthwise spent,
Is measure of the life-gift still to stay:—
The greatening influence, holy, rich and high
That is thy deathless being. Full content
We watched the soft grace of thy passing day—
To share thy thrill of immortality.

Meadville Theological School

The distribution of students among the classes at the Meadville School this last year was so uneven that, though the whole number would usually have allowed for a graduating class of good size, there were no seniors to leave the institution in June. This has been the case once before in the history of the school, in 1857. Next year there will probably be a graduating class of seven or more, and present indications point to a very large entering class, thanks in no small degree to the great amount of free advertising which Unitarianism received in the last Presidential campaign!

The attendance of outside trustees at the annual meeting was not large, as there was no important questions to be settled this year. The Board had to acknowledge an interesting gift, due to the generosity of Mrs. P. Kidden, and Miss Cora Clarke of Boston. This was the residence built and so long occupied by Miss Huidekoper which now becomes the President's House. Doubtless Miss Huidekoper's spirit, if now cognizant of earthly things, rejoices at this eminently fit disposal of the house so long her home. Another house in Portsmouth, N. H., of the value of some three thousand dollars, also comes to the school this last year from the estate of the Misses Haven. It will be sold and the proceeds added to the Beneficiary Fund. Hon. Carlton Sprague of Buffalo, the Rev. Lewis G. Wilson of Boston, and the Rev. Carl August Voss (now the Rev. Dr. Voss, by grace of the University of Pittsburg) were elected to the Board of Trustees. It is hoped that plans long in the mind of the German Evangelical Protestant Church of this country, will soon be carried out, by which the Meadville School will have a new professor from that connection to teach German and Homilectics. Our school has graduated ten excellent ministers belonging to this church and we hope that it will hereafter be steadily represented on the roll of our students.

The Rev. Dr. Gannett of Rochester, N. Y., was the Shaw lecturer this year taking for the subject of his two lectures "The Conduct of Public Worship". It is difficult to say anything new about sermonizing, but Dr. Gannett succeeded in his own inimitable way, in saying much about the sermon, the scripture-reading and public prayer that was most helpful and inspiring. In place of the essays of the usual graduating class on Thursday morning, Professor A. P. McGiffert, D. D. of the Union Theological Seminary, New York, delivered an address of great practicability and catholicity on Theological Education. The usual anniversary sermon was delivered the evening before by the Rev. Frank Lowe Phalen of Fairhaven, Mass. On Thursday afternoon some sixty of the trustees, faculty, students and others sat down to lunch in Hunnewell Hall, as the guests of Prof. Christie. He named the occasion our Alumni Banquet and called upon Assistant Professor Bowen (who has leave of absence for the second half of the coming year) and three of the trustees, Rev. Messrs. Voss, Boynton and Mason for the after-dinner speeches, which would have done credit to any similar occasion. Mr. Boynton referred fitly to the appearance on the day of the banquet of the new volume of Chapel Addresses by the Faculty entitled Religion and Life. Mr. Schanavis soon leaving us for India, bade the school a tender farewell. Thus closed the sixty-fifth

year of the Meadville School during the last half of which Professor Christie has discharged the duties of the Presidency with great felicity and entire success.

N. P. G.

Meadville, June 12, 1909.

The Place of the Church in Reform Movements

A Paper Read at the Western Unitarian Conference by Rev. John W. Day

IF I were to take the subject literally as it is given me, I should have to say at the outset that though the church in its place may have a most powerful influence for reform the church as such has no place in reform movements. Its members individually may have a very important and useful place in reform movements of every sort, its ministers are very likely to exercise freedom in identifying themselves with such movements as accord with their convictions and ideals. As individuals, both members and leaders of the church have just the place in reform movements they choose, and are able, to take. Their association with the church will unavoidably impart to their connection with this or that reform movement a part of whatever influence they may have as members of a church. In this sense the place of the church in reform movements may be distinctly manifest. But their adherents do not take their place in reforms as representatives of the church, committing it to their acts and conveying to the reform they espouse its prestige and sanction. Reforms cannot demand the allegiance of men simply because they are members and leaders of a church, without giving up the essence of the support reforms depend on. They must rely on the force of judgment and conviction, and not on the force of compulsion or convention. The moment the church faces them it breaks up into its original units of personal judgments. On matters outside its doctrine, worship and work the church has as little right to deliver its vote to one side or the other of a sociological problem, to this method or the other of civic, economic, political or social reform as a ward organization has to deliver the vote of all its members to its chosen set of candidates. The church once made its conversions on this wholesale principle, and missionary extension became a quite simple matter of platoons. A chaplain reported to the captain of his company during the civil war, that in another company twenty men had been baptized. The captain immediately gave the order, "Detail thirty men for baptism. We can't have that company get ahead of us". Theological captains in their zeal, and anxiety lest their religious company shall not make as good a showing as others, sometimes exhibit the same spirit; and knowing their sincerity and earnestness we sometimes feel that not to be immersed in their movement must indicate indifference, and even treachery, to the good in whose name they take up the trumpet of reform. The most importunate beggars of our time are the beggars of the question,—those who know they may assume that every church is committed to the regeneration of the world, and do not know that they may not assume that, therefore, every church ought to adopt their aims and methods.

Fortunately, however, we need not tie this subject to a literal reading of it, nor entail upon it the divisions of opinion that would surely vex us if we limited ourselves to the view with which I have begun. Whatever the place of the church in reform movements may be, those who would dispute me in regard to it would surely agree that the prime purpose of such a subject plainly is to show what service the church can render to the reforms of the time and how great a good it may accomplish with reference to them. What place should we take with regard to the reform movements of our time? This is the sense of the subject as I shall consider it. What shall we do about

them? is the question we as a conference of churches should try to answer.

One of the greatest services that may be performed is that which seems the least,—encouragement of patient, sympathetic and impartial study of aims and methods. The temptation, which does not seem such, is to leap at once into advocacy, as if sympathy absolved one from the pains of disciplined investigation. It is not likely that churches can successfully undertake this study, for it takes too much time and too expert a guidance. But such classes as may deal with them can do the most important preliminary work which is to open out the scope and magnitude of the questions with which reforms have to do, and to show the real issues connected with them. They may develop that serious spirit of judicial inquiry, which alone will give root and depth to the impulse of reform. They may direct the spirit of prophecy with its moral and sympathetic fervor, to the work which is to follow exhortation. The authority of the prophet is subjected, now-a-days, to scrutiny and estimation which will in the end prove wholesome, though in the meantime they disturb his security and dignity. High and pure as has been his spirit, it has not always been fortunate that his prescriptions were followed, nor always unfortunate that his remedies were rejected. If he had had his way as he wished it, in many cases his own ends would have been injured, and the short cuts he succeeded in forcing have sometimes entailed a weary and up-hill struggle and a belated, even withheld arrival. His burning spirit has generally been more useful for light than heat, as a torch rather than as fuel. It is never sure that because he is earnest he is also wise and effective, that because he urges and inspires men to change their program of action, the changes he is prepared to offer are the ones that will work. If the church is to take the place at the board to which she aspires, to which her character makes it eminently fitting that she should aspire she is more likely to keep it by first taking the lowest place of humble inquiry, than by at once assuming the highest place of leadership. Let the leaders lead, we say, and then discover whether when they lead they are really leaders. It is a disillusioning and sometimes disheartening discovery. And when to the question of their own training is added the question whether their followers are well-drilled or are amateurs in the social art, raw recruits knowing neither how to choose or use their weapons, the need of a long season in camp before entering the active campaign becomes the most imperative need of all. Like a mighty army, should move the church of God. If the truth were told its most ambitious movements appear to those who are doing the work of the world, hand to hand with its problems, like the evolutions of Falstaff's army. I lately sat before the most important bench, next to that of the Supreme Court, in this country, and listened to the presentation of arguments for the government and for the Standard Oil Co. in a civil suit brought against this company involving its continuance under its present form of organization. The evidence in the case filled large trunks which were brought into court, and the printed testimony amounted to more than the contents of the Encyclopedia Britannica. The mere hearing of the final arguments consumed a whole week. Four judges listened to these arguments with unremitting attention. They were men whose judicial attainments matched their exalted station and whose integrity and impartiality were above question. Now the matter in question has already been decided in many pulpits, and if it were left to the churches to settle it the record of many preachers inclines me to think that the logic of their position would relieve them from much difficulty in arriving at a conclusion. They appear superior to such subjection as these eminent representatives of judicial authority accepted. The church, so far as it has expressed itself on this subject, shows a very simple way of disposing of these matters. It plants itself firmly on the moral law and enunciates indisputable principles of social well being; then it infers that these principles are brought in question by the acts of modern corporations, accepts an indictment as tantamount to conviction, selects portions of

testimony which bear out its contention, and holds the defendant up for execration for being a defendant, without going through the tiresome and risky process of weighing evidence and defining rights. But between the authority of the church to proclaim the decrees of Sinai and the judgment that they have been violated, and by whom, there lies a weary stretch of investigation and survey. The proclamation of moral decrees easily seems a rapid transit to condemnation, but the condemnation that will hold must be substantiated by something more prosaic than prophetic fervor. The distance between gaining attention to duty and estimating dereliction, penalty and remedy cannot be made at a leap. Tremendous earnestness for human welfare is sometimes the last thing which produces it. The dynamic power manifests itself in comprehension, in research, in experiment, in study, in devising modes of transmission of social energy, in patient unvindictive toil, in bringing improvement which will stand. The lowest criminal has a right to a clear indictment and to his day in court. In the evolution of society courts and their machinery have grown into the space which requires some mediation,—the space between law and equity, and judgment. Courts and their forms are far from perfect and their decrees are not always infallible. In the mazes of legal technique justice sometimes loses her way. But while deliberation may sometimes be taken advantage of and minister to evasion and subversion, since no machinery can be protected from misuse so long as the ingenious bad will exists, the methods of the courts with all their faults are more conducive to the good the church has at heart than the haste of the church with all its virtues. The pathway of study, based on what proves best, not on what is presumed will be best, requires of the church far more than that she should herself enter upon it. That she should enter upon this path is her most imperative duty, and that she should do so with mind open on every side is a prime requisite. But speedily she must come to recognize that for the aim in view she must rather point than lead the way. The path quickly turns into special fields, and to the specialist the church must give its trust and seal. So far as a church becomes a kind of university-extension branch it may directly deal with the study of reform. To some degree every church may inspire, and perhaps direct, such study. The best result of such work will be a self-abnegating appreciation of the duty of dependence on the kind of study the church cannot itself conduct, and a respect for the scientific attitude and method whose supremacy it ought to recognize and teach. To be informed with the right spirit with regard to reform movements is not all the information required. Enthusiasm is not competency, nor the passion for betterment its realization. There is no rapid transit to the kingdom of heaven, and if ever it is an endowment of highest saintship to pass through the air at will, the world cannot be carried along too. Churches will attain to a more effective relation with reform movements by direction and counsel in the genuine study of conditions and remedies than by immediate advocacy and enlistment. Education ought to be the first word of the church on the subject.

An opportunity not sufficiently appreciated is also offered in a new valuation of experiences. The church should consecrate this humble source of serviceable power. What the study of case-law has become in legal preparation, the knowledge of actual instances would become in determining the relation of the church to reform movements. This assertion involves no cheap estimate of theory and no disregard of the value and necessity of certain noble prejudices. It accepts the primacy of study and the dynamic office of passionate assumptions. We should be poorly off without ordered ideas and a partiality in their favor amounting to obstinate allegiance. But to get up in the air with any benefit one has to be able to get back to the earth bringing something of earthly-use. It is a beautiful sight, the soaring air-ship, but the suggestiveness of an ascension lies more in the return than in the elevation. Reform movements raise an exaltation of spirit which lifts them into the upper air of

heavenly spheres. But it is their weakness if they stay there. A reform can be made to work surely, with whatever difficulty, if its advocates are granted conditions, circumstances, and people favorable to the working. It is beautiful to see how superior their results would be to things as they are,—if things were not as they are. But human nature retains an invincible inclination to try things by their working. Whatever may be said against pragmatism in philosophy the least dispensable thing in reform moments is the pragmatic sanction. Things and people as they are make up the material with which we have to deal. A person with a little experience may bring reform where learning without experience will only describe it. The church has in its constituency people who could tell a great many things likely to be of much use in estimating the value of reform movements, and in carrying out those worth attempting. If some way could be found to listen to what they might say, and to draw out their observations and opinions more good would come than by asking them to listen continually to what someone else has to say. If the silent majority could count in the church there would be a stirring of dry bones in the valley of dead maxims. If the exponent of the church could hear what goes on in the minds of the docile hearers while he communicates *ex cathedra* a judgment they have had too little part in forming, the influence of the church would be sounder, more genuine, and of wider reach and authority. The dogmatism of church declarations has not passed away with the dogmas. There is still a presumption that his utterance on any subject the preacher chooses to lay before his hearers, has the weight of an exceptional authority, and the height of an elevation not to be found elsewhere. It is naturally assumed that his leisure has been utilized for study, and rich stores are within his reach. But if these stores consist chiefly of books, the best sources of authority are far from exhausted. Actual hand to hand contact with the problems as they really are in life is not, perhaps, possible, but the validity of that contact on the part of those who have it, and the respectability of their inferences, ought to be credited, and their judgments evoked. People who come to the minister for advice sometimes leave counsel more valuable than they take. When he, with his confident and seasoned convictions, suddenly runs into an exigency not anticipated in their preparation, and is challenged by a situation for which he finds nothing adequate in his tool chest, the teacher is likely to be taught, and the necessity of dealing with a new situation without evasion increases his resourcefulness while it humbles his presumption. The rapid transit method of *a priori* dealing is admirable for getting to the chosen terminal, but the surface line is better for acquaintance with localities, and with the people along the way, and for opening up intermediate resources. The church should be the interpreter of life to itself, standing between the heights of reason and the valleys of experience, seeing what is above, but not out of sight of what is below. She does not approach the problems of life from the outside, and touch them with an academic interest. She does not seek conclusiveness, she seeks to be of use. To her a directness and closeness and vitality of relation is possible as it is not possible to any other organ of modern life. While she imposes prejudices and predetermined views, life sweeps by not pausing even for scorn. While she uses a borrowed tongue, and employs the vocabulary of the schools her more progressive mood is scarcely more winning. But where with sympathy deep and unconstrained she draws as to a confessional the confidence of human nature, and enters into the secrets of real experience, and strives to be of service in it more than to impose restrictions upon it, her voice will have wonderful effect, She will speak as one having authority, and not as the scribes. Her prescription may be timely, or she may find it pitifully inadequate, and even so futile that she does not leave it. But if her presence is that of those who know, and have wrestled with, the demons of disorder, it will bring what is far better than prescriptions,—it will bring the contagion of courage, the sureness of understanding;

the practiced touch of life, the steadiness of control, and all the sufficiencies of personality.

And out of the communion of experience and the wider touch with life will grow the magnanimity for lack of which the church alienates from herself the very constituencies it is her claim to benefit. If her dealing with movements of reform puts the material she wishes to mould out of reach, of what avail is it that she becomes the handmaiden of reform? If with candor she betrays contempt, if with scorn of wrong she makes the wrong-doer feel nothing else for himself but its burning heat, if with indignation at oppressions she imputes nought but cruelty to all concerned in them, and in exposing wickedness recognizes no soul of good to which she can appeal, with what will the church build up reform? No reform was ever effective that was made for people rather than by them, no prohibitions go far, and reform which does not create inhibitions is a deceptive and mechanical process. If there is one place in the world where people of all sorts and conditions ought to be met fairly, that place is the church. The church is the enemy of none of them, however inimical she may be to wrongs with which they may be more or less connected. If there is any force in the injunction to love one's enemies it cannot be evaded though Professor Ross does remark that it is not said one ought to love the enemies of society. The maxim is not based on personal sentiment, but on constructive good, and if the law, said already to be old in early Buddhism, that hatred ceases not by hatred, hatred ceases by love, is good for individuals it is good for groups of individuals. If you make the enemies of society hate you while you are trying to improve society, that is if their hating you is due in any part to your rasping, captious, and sweeping statements, you but fortify their opposition. If you make it harder for them to mend things than to let them alone, they will be apt to let them alone. If you go about shutting the doors of honorable retreat, leaving no respectable egress, you need not charge all the unwillingness at once to plead guilty to your indictment, to criminal hardness of heart. The fictions of diplomacy, even, have often been substantiated in the preservation of peace, while devastating wars have followed the shutting off such intercourse. The grilling of sinners if you please, and more of it, in its place. But if the spirit of Christ is in the least exemplary the place for the grilling is not where men and women come together to be edified and helped rather than excoriated and rejected. The task of the preacher is one of far greater delicacy than that of the executioner. His method of producing godly fear of wrong is not the thumb screw and the rack, but the friendly hand and clear eye. His are the provocations of good-will, and while it is in human nature to hate without cause those particularly whose good-will is active effort and not passive neutrality, he has to be sure that for his part it is without cause. While the pure good-will will not always persuade, no other kind of will will go so far toward persuasion. And persuasion is our function. Our office is to make paths in the wilderness, and to inspire in others the desire to take such paths. This need never mean that we are to become all things to all men in the sinister sense of this much abused text. It does not mean trimming and adapting our convictions to those of the people before us. The people who would be won by such subserviency are a poor sort, and most people prefer convictions with the ring of honesty that go against their own to the fawning expressions which are tempered so as never to cut. You have got to have honesty and unselfish good-will to make magnanimity respectable. But honesty that blurts out the first thing uppermost, credits nothing of itself in others, and violates the rules of courtesy that obtain outside the pulpit, poorly excuses its rough blundering by reference to an obvious openness of mind. Tact is a matter of peripheral nerves not of any disingenuous disposition, and delicacy of touch in feeling the way will swing open doors that the heaviest hammers cannot shatter. Besides encouraging open-mindedness to both study and experience, the church should set the example of large-mindedness, and have

the courage not only of convictions but of moderation, so often more exacting of courage. It is a cheap cry, the cry for more courage for expression in the pulpit. It does not take half so much courage to speak out for reform as vanity leads men to claim. A reputation for courage can be bought cheaper in this form than in any other. To reserve his fire till it will tell, and to aim deliberately, is a severer test of the soldier than the dash and fury of spectacular action. A free lance in the pulpit, who is first in every fray and flaunts a brilliant banner for every cause, will draw the fickle crowds, get his name in the papers and be known for a most unusual daring. But he will drive out of his church those whom to influence in a better direction would be more to the glory of God than to gain the applause of people whose chief joy springs from seeing others they envy made to squirm. Many a minister, on the other hand, has by quiet continuance in scattering well tested seed, by appealing, without other passion than that of love for fellow men whose temptations he is not delivered from, to the better nature within, by so dealing with wrongs that men insensibly begin to feel shame for the part they have in them instead of indignation for being charged with a complicity they instinctively deny, and by a faith in men and in the supreme beauty of holiness, opening their eyes to its light and their hearts to its warmth,—many a preacher, unknown to fame and himself, has wrought righteousness and turned into finer endeavor the energies of men without whom angels could not bring the kingdom of heaven on earth. They are the allies in the church which reform movements have reason most to bless. They prepare the way of the Lord, and make straight in the desert a high way for our God. May their tribe increase!

From these suggestions of ways in which the influence of the church can be brought most effectively to bear on reform movements I turn to the objection which met me no doubt in some minds at the beginning and which may have been fortified rather than overcome by all that has been presented. The objection is that all this savors too much of indirection. The place of the church with reference to reform movements should, I may be told, be more clearly defined. We should, perhaps, select some reforms which might be brought into a more intimate relation with the spirit and work of the church. The kinship of child-labor reform, for instance, with the church is closer than that of the reconstruction of society. With this recognition of degree of consanguinity goes the admission that the church is not itself either one reform or the other, and that no reform movement should be completely identified and merged with the church. It is out of no lukewarm interest, no lack of confidence in them, to say that all reforms will get more benefit from the church through a certain kind of aloofness than they would get from immediate affiliation. To the reason for this remark I beg your candid attention. The mission of the church is pre-eminently one of inspiration, and its location is at the point in life whence inspiration may carry farthest into the widest variety of life. It must choose an organic centre of influence in order to reach the circumference of life. The religious nature of man is such a centre, and the more single the appeal to it the more light will be radiated to all parts of human living. Every important concern of life is, therefore, the concern of the church. It is such however, not by mechanical construction but by organic relation. Disturb the due co-ordination and subordination of parts, by undue stress and intensity of interest, and the purpose of the accent is curiously defeated. It is puzzling to see that the harder men try to accomplish certain effects the less successful they are. The golfer best knows why. They push their stroke, and lose the form and evenness without which strength only produces the more confusion. Good form, in the long run, is only another name for the best assembling of the forces at command, and their most complete utilization. The plea for this in the work of the church is not in the interest of a conventional and segregated sort of church work; it is in the interest of every cause which may in any degree be benefitted by the church. There is no incentive known in human experi-

ence more powerful than the incentives churches kindle. They should be kindled where they will distribute their power farthest throughout life. The fire belongs under the boiler, not in it, the boiler belongs in the boiler-room not in the engine-room, the engine is not put near the machines it transmits force to, but at a point whence it may transmit force to as many machines as it has horse-power enough to operate. The same reason obtains for claiming the whole force of the church for all it can accomplish in reform movements, and for placing this force underneath them rather than in them, in vital connection with the human nature on which they must depend, rather than in arbitrary association with their specific operation. If this principle of organic relation and valuation is not kept in mind churches will become deformed rather than developed by exercise. Rarely great issues come on which churches must declare themselves at the risk and cost of division. But the division is not lightly to be brought on, and every resource of reserve and unity ought to be exhausted before it is called. Aspersions on the motives of those who thus strive up to the last to keep the church in a place whence it may best distribute its dynamics, insinuations of cowardice, weakness, and a merely polite sagacity, may sometimes have the provocation of instances; but they ought to be confined to them. They are fallacious and harmful when indulged in hastily and with uninformed good intentions. Illustrations chosen superficially would plague their sanguine masters if all their story were told. The brave calmness of Lincoln in waiting for the moment his judgment dictated was more loyal to the cause his critics appealed to than their hot impetuous onset. Dr. Eliot in St. Louis exhibited a courage and far-sighted loyalty to the cause of Union, and to the church as its defender, in his postponement not less than in his taking of the stand which divided his church and consummated his life-long battle against slavery. If it had been possible even longer to keep in the same church people of opposing opinions on the subject of slavery, the achievement would have tended to a better settlement of that question and to the stronger influence of the church. Count over the reform movements of the time, and ask whether it is better for churches to work for them by excision or by inclusion. Shall churches declare for prohibitory legislation or shall they sanction a licensing of the sale of intoxicants? Shall they put their weight of declaration on total abstinence societies, or on individual responsibility? Shall we have churches named and known for being socialistic on the one hand or plutocratic on the other? The day when such an issue is accepted may be marked as a day of doom for the church as a primary influence in life. Nor is the question to be answered otherwise in its more engaging forms. We are told that no help can be expected from the church in social reconstruction. The kind of help meant is the help of advocacy and enlistment, of sanction for this or that program, and because that help is withheld churches are consigned to outer social darkness. For the help withheld there is better help constantly given,—the help of awakened conscience, stirred will for whatever course is chosen, and continued connection with the currents of love and good works. We need more people of many kinds in the church rather than more people of like kind. We are sent to minister as humanly to people who are engaged in competition as to those who are unfit for competition, as truly to men of one trade as another, as immediately to men who engage in one kind of speculation as to men engaged in another. Not so much the question whether the church ought to proceed to social reconstruction, as the question whether it trains men and women in character fit for whatever system develops, is the problem of the church. "Who made me a judge and divider over you?" said Jesus to the man who asked his help in an inheritance quarrel, and went to the root of the subject in adding significantly, "Beware of covetousness". If the church is to be reproached for not taking sides in social controversy, her greatest teacher stands with her. He got back of systems and programs to the core and seed of progress,—the kind of man who is to make up the machine and

appear in the program. His is the slower method, and it begins a painful way back of near conditions. But it is the natural method and holds out a valid hope of ending somewhere near desirable results. Social reconstructtion is the task of experts and statesmen, and an evolution of slow experience. The blessing and sympathy of churches are for everyone with a conscience in the struggle and a mind to keep it up, both to learn and to do. They will send their soldiers into many convicts, and, not limiting their influence and sanction to the causes one or another may have at heart, thereby extend their inspiration and potency. Even men or opposing forces are bound in affection, loyalty and dependence to the church of a common reverence for God and man. As they come home to her altars, bringing the spoils of intrepid service in causes they deem true and right, that impartial hospitialty which declined to judge between them reveals itself as a wiser and richer good. For it is in the knowledge of God that men find, and are led to fulfill, their brotherhood.

"See-Lust"

I am hungry for the sea, the noble sea;
My eyes cry out for a reach of vision wide,
For the yearning, far-off misting of its rare infinity,
And the surging of the tide,
As on, and on, brave-laughing, the billowing breakers ride,
And dash their frensied souls to thunderous joys,
Against an amorous shore,—
And then are hushed once more,—
Once more, to a rhythm of silence, answering to their noise—
(*To a rhythm of rapturous silence answering to their noise*:)
The wild antiphony of the unresting sea, the noble sea.

I am hungry for the sea, the glorious sea:
Heart-weary with the fret of pent-up walls
And stifling worry of this stalled humanity
That, in the city, brawls
And crowds and wrangles with its petty traffic-calls:
Eager my spirit longs for the vast, vast calm
Where sky o'er-broods with peace,
And the thunder of the seas
Throbs to the soothing cadence of a holy psalm:
(*The soothing cadence of majestic, holy psalm,*)
The grand antiphony of the unresting sea, the glorious sea.

I am hungry for the sea, the noble sea;
Soon may I wait beside its hallowed brim,
And bathe my yielding soul in its luring mystery,
Far-gazing to the dim
Haze-softened glory of its grey horizon-rim;
And while its mighty bosom heaves and falls
As though a living soul
Yearned 'neath its restless roll,
My soul shall reach for God—know that his spirit calls;
(*Deep answering to deep, his spirit to mine calls*:)
The strange antiphony of the unresting sea, the noble sea.

A Religion for Men

By REV. A. P. RECCORD

MANY a Christian minister, looking out over his congregation, has called to mind the significant words of the Hebrew prophet, "I beheld, and lo, there was no man". It was not a Sunday morning congregation which Jeremiah had in mind. He was not speaking of man as distinct from woman but of mankind. And yet these words afford a painful reminder of the preponderance of the so-called "weaker sex" in our congregations and in the membership of our churches. It raises the question as to whether the use of the word "weaker" in this sense is not a grievous injustice to those to whom it is applied. If by strength we mean mere brute force, physical power, then the term may be defended; but if we mean by it loyalty to conviction, power of sustained endurance, capacity for self-sacrifice and fidelity to ideals, then we can hardly imagine a less adequate term, for it is under just such conditions that man reveals his inherent weakness and woman her latent strength. This, however, is a point which does not need to be argued. Every sane, fair-minded man will admit it and the most modest woman will have no occasion to deny it.

It is this disproportion of women in the worship and the work of the churches which has led to the assertion that the church is essentially feminine and that Christianity has no message for men. This statement has been met by the defense that women are more religious than men, more spiritual in their temperament and habit of mind. One statement is as wide the mark as the other. It requires no argument to prove that women are religious or that the church and the Christian religion appeal to all that is finest and deepest in their nature. This is a fact that has been too well demonstrated to need further evidence in its favor. There is many a church which long since would have closed its doors and given up the struggle for existence were it not for the heroic endeavors of a little band of faithful women who have been willing to spend and be spent in its service. What every such church needs is not fewer women but more men. What I wish to suggest as a possibility, and demonstrate as a fact if I can, is that men are just as religious as women and that Christianity, properly interpreted, and the church, properly understood, do not limit their message to the members of either sex. As Paul said "In Christ there can be neither male nor female, Jew nor Greek, bond nor free."

In the first place, let us ask whether there are any inherent, permanent, deep-seated differences between the sexes. This is often denied by the more ardent champions of equal suffrage. We are told that the present differences are due to the centuries of subjection in which one sex has been held by the other, and for which Christianity is indirectly responsible. Men have been left free to exercise their powers and so they have developed. Women have had their activities confined within a narrow range, in which only a limited portion of their faculties could find employment and so they have remained in a stage of immaturity. Given the same environment and education, women would be in no way inferior to men. Every such assertion misses the main point in the controversy. The question is not that of relative inferiority but of difference. Do the marked physical and functional differences between the sexes denote different types of mental and spiritual life? If so it is only natural that they should find different modes of expression without in any way involving the inferiority of one sex to the other.

No one who is at all acquainted with the psychology of sex can doubt that there are psychical differences between men and women which are just as marked as the phsyical and that they cannot be accounted for by the theory of a differ-

ence in surroundings and in early training. These may serve to accentuate the differences but they could never originate them. It is more plausible to suppose that the recognition of these differences has determined the difference in training and influence than that it should be the result. Of course there are individual cases which violate every rule. We have masculine women and effeminate men, but every such case is as hostile to the law as it is repugnant to the taste. In the main there are certain characteristics which are as dominant in one sex as they are subordinate in the other. In cataloguing these characteristics I give, not my own verdict, but the opinion of a wide variety of both men and women who have made the subject their special study. Analyze their conclusions and we get something like this: men live more in the realm of the intellect and will, women in the realm of the emotions. "Men think more, women feel more." And this distinction between thought and feeling as the dominant motive can be traced throughout the entire field of human activity.

Man is more capable of strenous exertion; woman of quiet endurance. Man is more reflective, he attains truth by the slow process of taking thought; woman is intuitive, she often reaches the truth at a single flight and then waits for her more plodding companion to come up with his painstaking verification. Man is stronger in the capacity to generalize and is often careless of detail provided he achieve his end; woman often exhibits a perfect genius for details but sometimes fails to see the woods because of the trees. Man excels as a discoverer, he loves adventure and is fond of investigating new phenomena and exploring unknown worlds; woman is more conservative—she is more inclined to cling to the shore of the truth already known and to be content with whatever it has of good. Man is more selfish, he has his emotions under more perfect control; woman is more sympathetic, she inclines naturally towards deeds of kindness and generosity and love. Man is more calculating, if he gives himself it is only after reflection and usually for a consideration: woman is more impulsive, if she gives herself at all she gives her all and asks, and only too often receives nothing in return. It is probable that there is no man or woman in the world who possesses all the characteristics of his or her respective sex and it is certain that there are some who do not seem to possess any of them but, viewed in the large, these are the dominant characteristics of men and women as two distinct divisions of the human race.

Furthermore, as intimated, above, it cannot be argued from this difference in characteristics that either sex ranks higher than the other in the scale of being. Each is perfect in its own way and would be less perfect if it approximated the other more closely. Without the other each is an imperfect whole. The true relation between them is not that of subjection and obedience but co-operation and fellowship. And this co-operative relationship is interfered with whenever one seeks to ape the virtues or imitate the vices of the other. Man-woman is not woman-man. Tennyson's verdict is true for all time.

"The woman's cause is man's; they rise or sink
Together, dwarfed or God-like, bond or free.
For woman is not undevelop't man,
But diverse; could we make her as the man,
Sweet love were slain; his dearest bond is this,
Not like to like, but like in difference.
Yet in the long years liker must they grow;
The man be more of woman, she of man;
He gain in sweetness and in moral height
Nor lose the wrestling thews that throw the world;
She, mental breadth nor fail in childward care,
Nor lose the child-like in the larger mind;
Till at the last she set herself to man
Like perfect music unto noble words,
And so these twain, upon the skirts of time,
Sit side by side, full summed in all their powers
Dispensing harvest, sowing the To-be,
Self-reverent each and reverencing each,
Distinct in individualities
But like each other even as those who love."

It is simply inevitable that where there is so much of difference in the midst of great similarity, this difference should manifest itself in the forms of the religious life. There have been differentiated

two distinct types of religion, answering to the needs of men and women. One inclines more to work, the other to worship. One demands a dogma which will satisfy the intellect, the other an experience which will satisfy the heart. One is capable of heroic endeavors in some period of religious excitement and enthusiasm, the other can work on steadily and inconspicuously, doing the routine work upon which the success of any great enterprise must depend. One manifests a keen appreciation of the fruits of the religious life, the other a devotion to the details by which that religious life is built up. One is inclined to accept the new truth at its face value and cares little about tradition or convention, the other clings to ancient dogmas and familiar forms, and declares that with religion as with wine, the old is better. It is an open secret that the strength of the conservative churches to-day is the hold which they continue to maintain upon the women. There is many a man who has gradually thought himself into a newer and larger faith and yet makes no public declaration of it and refrains from identifying himself with any of the more liberal churches because of his unwillingness to pain or offend a wife or mother who has failed to keep step with him in the intellectual interpretation of the religious life. He no longer finds satisfaction in the church which they attend and they refuse to identify themselves with any other. As a result he ceases to be a pillar of the church and either becomes a flying buttress, maintaining a sort of perfunctory connection with a church with which he is no longer in sympathy or else enlists in the vast army of the stay-at-homes whose existence is at once a challenge and a rebuke to organized Christianity. The fact that at the very moment that the Young Men's Christian Association was trying to devise some way to abrogate the so-called "evangelical test", the Young Women's Association voluntarily submitted itself to that irrational and un-Christian yoke, affords another illustration of the natural conservatism of the feminine mind. All this bears out the assumption that men and women represent two similar and yet distinct, types of the religious life. A religion which does not include them both is only half a religion and a church which does not minister to both is fulfilling only one half of its function.

It is the glory of the Christian Church that it has always recognized these varying types. There has never been a time when both sexes could not find inspiration and spiritual satisfaction within its walls. At the same time there has seldom, if ever, been a time when these two types received equal emphasis. The early church was essentially a man's church. Its founder was a man, the twelve disciples were men, its greatest apostle was a man, its leaders for centuries were men, and its creeds, its forms of organization and its modes of worship all betrayed the shaping influence of the masculine mind. Then came a reaction. Men could no more do without the eternal feminine in religion than in life. They introduced the worship of the virgin Mary, they portrayed Jesus as a meek and passive sufferer without one bit of masculinity in his nature, and they emphasized submission and obedience instead of independence and self assertion as the supreme Christian virtues. To this day the Roman Church, with its stately ceremonial and imposing pageantry represents this type of religion. The Reformation brought a counter-reaction. Calvinism, with all its faults, was neither soft nor flabby. It succeeded in putting iron into the blood of anaemic Christians. Puritanism, in which Calvinism reached its highest development, was a religion for men. It demanded independence of thought and action, courage of conviction and a willingness to endure hardship as good soldiers of Jesus Christ. It was this type of religion which presided over the birth of New England. The founders of the Puritan Commonwealth took their religion seriously. With them it was no child's play. Seldom has religion been presented to the world in a more harsh and forbidding form, and it had this virtue. In spite of its seeming narrowness it was a genuine religion and its adherents were sincere. It may not have been been directed toward the loftiest ends but it inspired real devotion. I

sometimes wonder whether the larger and freer faith of our day is capable of arousing a similar enthusiasm; whether the recognition of worthier ends inspires a corresponding zeal for their attainment. I fear not.

The decline of Puritanism and the reaction against its excessive severity led once more to the over emphasis of the feminine element in Christianity. Religion was made easy, a matter of sublimated emotion rather than of strenuous thought and vigorous action. Jesus became an object of pious worship, of holy contemplation, rather than an ideal for imitation and emulation. In order to enhance his beauty and grace he was shorn of all masculine strength and vigor. The result is seen in the condition of our Protestant churches to-day, where the women members outnumber the men two to one and the women attendants five to one. The result of this enormous disproportion, of women has been to aggravate the offense. More and more the style of preaching, the forms of worship and the modes of activity have been adapted, unconsciously, to feminine needs and the church has become less and less able to minister effectually to the needs of men. Illustrations of this process suggest themselves in abundance. Men are by nature intensely practical and their life tends to develop this quality; the church has inclined to ignore practical considerations and deal in unrealities. Men have a passion for truth and demand accuracy of statement; only too often the church has distorted the truth in the interest of some precious dogma or rite. Men scorn timidity and demand courage in their leaders; again and again the leaders of the church have evaded unpleasant issues and maintained an inglorious silence when they found that their convictions were contrary to those of the established order or to those of a majority of their associates. There has been too much justification for the oft-repeated charge that the church is visionary and unpractical, with less regard for the truth than is to be found in the domain of science, with a different standard of veracity than that which prevails in the world of business, and with a spirit of timidity and time-serving which has often made it a stumbling-block where it ought to have been a leader. And so to-day we find men marking off a tiny portion of the world's life, designating it as "religious", and regarding it as the peculiar province of women and children while the remainder of that life, including almost everything in which men are vitally interested, has been labelled "secular". It is a religious act to pack a barrel with clothing for the poor; it is not a religious act to so administer the affairs of a large manufacturing concern that hundreds of operatives are enabled to clothe themselves without other aid than the work of their hands. It is a religious act to send flowers and jelly to the sick; it is not a religious act to so improve the sanitary and hygienic conditions of a great city that sickness is reduced to a minimum. Just in proportion as the men have found the worship of the church unreal and its work uninteresting, they have abandoned both and devoted themselves to what has come to be regarded as purely secular activity. Thus their indifference to the church does not prove that they are less religious by nature but that the church has failed to minister to that type of religion which can alone appeal to them. And the devotion of the women does not prove that they are more religious but that they have continued to find in the church just that satisfaction of their spiritual needs and that opportunity for self-expression which have been denied to men.

And now what is the remedy? In a sense the men have it in their own hands. Either the so-called secular interests must be included within the domain of religion or life will be permanently secularized and religion will become a mockery. The men of this twentieth century need the church just as much as the church needs them. Human society everywhere is suffering from the unnatural divorce of life from religion and religion from life. Its upward movement depends upon the hearty co-operation of all who believe in the ideals of life and character for which the church stands. It is for the men to enter once more into the life of our churches and compel them to min-

ister to a full-orbed well rounded religious life. Religion is not due to the presence of any peculiar religious faculty; it is the result of the consecration of every faculty to the things of the spirit. The religious man is not one who performs certain religious acts at stated intervals but one whose every act is dominated by a religious spirit. If the church of to-day has any mission, it is to accustom men to the religious interpretation of life, to make them aware that there is no department of life or thought in which religion does not have its place and its function. Society is calling for men who can be strong without being brutal and gentle without being weak; men who can do justly without sacrificing all human tenderness, love mercy without having it degenerate into a vapid sentimentalism, and walk humbly with God on Monday and Tuesday and Saturday as well as on Sunday. Unless the church can minister to this larger view of religion and of life, it will soon find itself without a message for the modern world.

If the church is to meet this demand, it must so shape its message that it will bring to men a new appreciation of the manliness of Jesus. He was no moral weakling or religious enthusiast. He kept all his powers of body and mind and soul in perfect balance and under the control of a profound religious spirit. He was kind to little children, gentle in his dealings with men and always tender and sympathetic in his relations to the poor and the unfortunate. But when we attempt to follow him through the stirring scenes of his brief ministry these are not the qualities which most impress us. They fade into insignificance when compared with his moral grandeur and spiritual power. We look upon him as he prosecutes the work of an itinerant preacher, we see him as he realizes the dangers which awaited him in the great city and yet set his face steadily to go toward Jerusalem, we behold him as he enters the city as unmoved by seeming triumph as by impending defeat, we listen to him as he disputes with his enemies in the market place and thrill at the rapier like thrust of his logic, we witness the dignity with which he receives his sentence in Pilate's hall, the fortitude and resignation with which he goes to his death on Calvary's summit, and the sublime spirit with which he looks down upon the blind agents of political cowardice and ecclesiastical hatred and murmurs "Father, forgive them, for they know not what they do", and we realize that no man needs to divest himself of one particle of his manhood in order to enroll himself among the disciples of Jesus. He was in the highest sense of the word a man, the religion which he taught and exemplified must be a manly religion, and the church which bears his name must have a message for men as well as for those of the opposite sex. This should spur men on to the recognition and performance of their religious duties. In the field of organized religion, women have never failed to do their part; the time has come for the men to do theirs. Together they must worship and together they must work if together they are to bring in the Kingdom of God.

An Opportunity

A church in the vicinity of New York City is in need of a pastor's assistant. The minister, who is unsalaried, is able to give to the church only pulpit services. As the church, though small, is growing rapidly and attracting a considerable number of strangers, there is need of some one to follow up the newcomers so as to secure their identification with the church. There is also similar work to be done in connection with the Sunday School and the Young People's Society. The opening seems to be either for a young trained church worker, or for a retired minister living on an income, but to whom an additional income of a few hundred dollars a year would be welcome. The work would require only a third or a half of an individual's time, and in the case of a young person outside work could probably be obtained which would increase the income. It is a case where the need is urgent, but where for the present the salary must be very very small. Address inquiries to Arthur H. Grant, 93 Nassau Street, New York.

A Church and a First Class Club

An Experiment in Santa Cruz

HAS Rev. George W. Stone of Santa Cruz solved the problem of th modern church? Has he found the cure for empty benches?

This distinguished Unitarian is modest enough to say that he is presenting an "experiment" for the consideration of the perplexed ministry and the religiously apathetic people. The critical layman, after studying this "experiment" of Mr. Stone, would say, without hesitation, that he has already achieved a startling success.

Reduced to specific terms, this "experiment" consists of a church and a church home—All Souls Church (Unitarian) and All Souls church home. The former, zealously dedicated to the spiritual services of the parish, is open Sunday mornings or whenever needed, while the latter, dedicated to the humanities, to every pleasure or interest of home and family, is open morning, noon and night. With the architectural unities preserved, this church and church home are good to look upon , but what they stand for invests them with peculiar significance.

It was after an analysis and the criticism of the church of to-day that Mr. Stone confided to his congregation what to him seemed the cure for its ills. All he told them is now a dream come true. He said:

"The experiment I propose to try is this: to establish a church that will close its doors only at night; to minister to the daily life of this people,provided this people will receive its ministrations, not only the men and women but the boys and girls and the little children. Not that all will avail themselves, every day, of the opportunities offered, but I believe that the attractions may be made strong enough to command the loyal attention of some among you every day and evening in the week."

All Souls' church is like a little classic temple of old, its front columns outlining a commodious porch. Within, the greatest attention has been paid to harmony in wood and curtains and draperies. new pipe organ adds to the good ensemble. Not one line of the church home clashes with that of the church. The two structures have been painted colonial buff and white, and between them trees and bright flowering shrubs are being planted in true California style.

Within the church home one delightful surprise follows another. The entire center of the first floor is given over to the home room. In it two or three hundred people can gather with comfort. Here, as throughout the building, the woodwork is light—selected pine—carefully treated. The ceiling is beamed, the walls are a fitting complement to the wood. Harmonizing rugs are well placed and the furniture of attractive iccotan offers rest and sold comfort. A large center table holds magazines and papers. At the end of the room a piano tells of other pleasures and possibilities. A white curtain rolled up at one side is further evidence that the apparatus is at hand for presenting stereopticon views. The fact that a fully equipped reflectoscope is always ready—being handled by electricity—makes it possible for any one possessing even a set of postcards to show them for the pleasure and benefit of those who are not fortunate enough to travel. Conspicuously placed on the wall of the home room, directly opposite the main entrance, so that it instantly attracts attention, is a picture of Mrs. Hackley. It is fitting that the portrait of this gentle woman should be the cherished possession of the people who are enjoying the benefits of her exceeding generosity. Her sweet, mobile countenance betokens her interest in the humanities.

Opening toward the front of the house from the home room is the recreation room, where a handsome billiard table claims the center. Several card tables are arranged about the sides of the room, which is made additionally attractive by

an open fire-place some two feet higher than the floor. Ample provision has been made for the comfort of domino, checker and chess players. And the man who smokes will not have to leave his cigar outside.

There were people on the outside who held up their hands in candid horror when they learned that a billiard table was being taken into the church home: there were others—not of the Unitarian flock—who could see no righteousness in card playing and who were aghast at the countenance given to smoking. These persons will soon understand that Mr. Stone is not seeking to do sensational things in the religious world, but he is striving to do better things. He is bringing his church into the every day life of the people. There is nothing wrong with billiards, he argues; the game is one of exceeding interest, but people usually have to go away from home and into questionable environment to enjoy this pastime.

As for smoking Mr. Stone takes into consideration what the world does and will continue to do. He believes that a man, if he cares to, should smoke in his own home, and as the church home is but an annex of it, why not smoke there also?

In truth, there is nothing forgotten for the comfort of the family in the church home. Opening from the home room to the back is the children's room, where a great variety of games are tucked away in convenient cabinets. So, while the father plays billiards or cards or whatever he pleases, and mother plays cards or rests and talks, there is something to interest the children, no matter what their age. Opening also from the home room is a kitchen with a gas stove, dish-filled cabinets and, in fact, every convenience for afternoon tea, any kind of a supper or dinner or evening chocolate. An arrangement of screens enlarges the possibilities of this kitchen. It is not remote from the home room, but invitingly at hand. Every feature of the church home proclaims it what it is, a "family club."

A spacious stairway leads to the second floor, where a hall equipped for every kind of entertainment completes the well rounded and generously developed "experiment." The ceiling is domed, there is a stage large enough for any play within the capabilities of amateurs; an exceptionally artistic curtain has been painted by a clever man, and a second curtain—a white one—can be dropped at any time for stereopticon views. Two sets of scenery have been provided and two dressing rooms have been conveniently placed. Mr. Stone paid especial attention to the floor of the hall, because it will be used for dancing.

Yes, there will be all the dancing the people of the parish want. Mr. Stone recognizes it as one of the real pleasures of youth, and so his edict is that there is no place so good for this diversion as the church home, where every care is taken to make genuine and wholesome fun of it. A small room opening from the hall contains the reflectoscope and all that belong to it. This, with the strong, white stage curtain, which is always ready to be lowered, means that stereopticon talks or lectures can be arranged within a few moments. Probably the hall will be enjoyed most enthusiastically by the young people of the church, who are planning for the presentation of a series of plays. The study and illustration of the drama is to be encouraged.

Honoring the name of the good woman who has made all these pleasures and privileges possible, the handsome assembly room has been called Hackley Hall. And surely the donor will be gratified when she learns of the varied uses to which this particular part of the church home is dedicated. Mr. Stone, who preaches in the church Sunday mornings, lectures with or without stereopticon views every Sunday evening in Hackley Hall. Every Sunday morning Hackley Hall belongs to the junior church, a department of Mr. Stone's work in which he is vitally interested. Watching, as he did for years, the troubles besetting Sunday Schools, he determined to change the system of ministering to the children, and to obviate the confusion in management, as well as in instruction, which comes with the absences of teachers. Mr. Stone presents the junior church as the evolution of Sunday School. It is

divided into three or four sections, as the size and age of the children demand. Over each section there is a principal with two assistants. This arrangement insures the attendance of one director at least. The junior church meets an hour before the regular church service, and Mr. Stone presides at the general service of the junior church. The sections then separate and there is an ample room in the church home for each one to continue its work on lines suitable to the members. The relation of the principal and the two assistants to each section continues throughout the week, these heads looking after the entertainments consistent with the ages of the children. At present the entire junior church is studying the life and times of Jesus. This practical and comprehensive management of the junior church is proving eminently successful.—*From the San Francisco Sunday Call.*

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Report of the Western Conference Meetings Held in St. Paul May 17-20

To begin where one should end, I may say that this was the most enjoyable, solid and satisfactory Conference we have had for many years. Nothing very startling was said or done, but we are a people who are not enamoured of noise or sensations. The weather was favorable though the weather man did attempt to dampen our zeal with a shower, but in vain. Thirty ministers and lay delegates came from about twenty-five churches. These represented societies as far away as Cincinnati, Ohio, and Lawrence, Kas. St. Paul is a long way from the center of the Conference and this number of delegates exceeded rather than fell below our expectations. The good folks of the local church entertained us all most royally, the ladies provided two delightful noon lunches at the church, while the evening meetings brought out a goodly number of the busy people of the parish reinforced by the faithful from Minneapolis.

There was a feeling of harmony in the air, no one spoke despondently but all seemed to feel that we are doing things worth while, so each rejoined in what the other had to tell. The Conference sermon preached by Rev. F. M. Bennett of Lawrence, Kas., was from the text St. John 1:9, "The Light that lighteth every man that cometh into the world." This universal light is man's power to think God's thoughts after him, to create and to enjoy beauty and supremely in the impulse to righteousness and love. Man is a creator in the realm of character, a co-laborer with God. While this light comes to every man it burns clearly or goes out under certain pressures of environment or unfaithfulness on our part. For the pressure of industrial environment which choke the flame in hindered lives, and for the personal choices which put it out in our own lives *we* are responsible. Humanity can change social conditions; we can choose the better way. Let us remember always that we are light bearers.

No session of the Conference was more enthusiastic than that of the Alliance. The ministers' luncheon on Tuesday at 5:30 was addressed by Rev. M. O. Simons of Cleveland, Ohio, who told in simple but telling manner how young men are being reached in his church. Messrs. Jones, Foote, Weatherly and Gilmore carried on the discussion. The evening meeting on Tuesday was well attended. After singing a hymn the presiding officer, Rev. Geo. Thayer of Cincinnati, introduced Rev. W. F. Greenman who spoke on "The Church as a Spiritual Power." God is a spirit, so is man. What is spirituality? Whatever helps man to achieve his sonship to God, to be a self reliant, self helping son of the divine, or in other words a complete human being. Spirituality being the work of the church where shall it begin this? Shall it be in social and charitable work? Yes, if the community needs it. But it is just as important to convert the well fed and well dressed classes to relinquish their old jungle instincts. Charitable work is not always and necessarily a means of spiritual power. The primary work of every church is to its own constituency. That they may be taught the sinfulness of sin, that sin is its own worst punishment. And secondly to teach that the ideal may

be made practical whether for the individual or society.

Rev. A. L. Weatherly of Lincoln, Neb., followed with an address on "The Effective Church." In older days the church was made efficient by obedience. This is not possible with us. Neither is it made efficient by taking up into itself economic and social questions. Some would have the church advocate the single tax or the Referendum or Socialism. This would reduce the church to a Henry George society or a socialist club. All such attempts depend for their efficiency upon agreement. This, too, like obedience, is unworkable with us. It is in proclaiming ideals that the church becomes effective. If these be held on high they will draw men to them and in the same church which proclaims the ideal of brotherhood, will be found every variety of political or economic opinion. We must be brave enough to do this and sure enough of our mission to be faithful to it. Thus the church becomes a means for drawing out the best in the community and so an educational factor of the highest order.

Rev. J. Vila Blake's handling of Psycho-Therapy was masterly. Commencing by humorously saying that he found physicians and mechanics the most interesting people next after Unitarian preachers, the speaker soon led his auditors into as sound and sane a talk on this theme of current interest as it has been our good fortune to hear or read. Far from being anything new the belief that the body is made whole through the mind and especially through religious feeling is older than Galen. All sensible practitioners have known it. A Chicago doctor was quoted as saying that the greatest medicament a physician can bring to the sick room is his own healthy moral being. And a great English alienist said that prayer was the most effective therapeutic agent known to him. Just as true and real is the help of medicine. True piety uses both kinds. Especially religion guided by science seeks prevention and this is as divine as cure; divine sanitation and divine prevention just as pious and as much from God as divine healing. It is one and the same power that using aconite to control the heat of the heart uses suggestion and faith to quiet distracted nerves.

Wednesday forenoon was taken up with Conference business. The Vice-President, Mr. C. W. Ames of St. Paul, gave an address of welcome, which like well selected breakfast bacon which shows its layers of fat and lean, mingled the serious and the humorous in the most happy way. Rev. E. C. Smith read his report as secretary. Although but seven weeks in office he has a good grip on the situation. All the churches, but a very few in the Conference, have regular services. About four hundred new members have been added in the past year. New churches have been dedicated at Urbana, Ill., Iowa City, Ia., and Youngstown, Ohio, while a parsonage is under construction at Iowa City and a parish house is to be built at Madison. A great majority of the active ministers are young men and women with the zeal and determination of youth. The Treasurer's report showed a total of thirty-six hundred dollars as the income of the Conference. Adding to this about twelve hundred contributed by the churches to the A. U. A. gives the gratifying sum of forty-eight hundred dollars coming from the Western Conference and used for missionary purposes.

The News Letter occupied some time of the delegates and it was voted to place the subject of a Western Conference paper in the hands of a committee

Following the reports of the State Conferences Rev. Wilson M. Backus gave the greetings of the A. U. A.

The afternoon was given to two addresses by Rev. C. F. Elliott of Quincy, Ill., and Rev. John W. Day of St. Louis. The first speaker said that true progress is in following an ideal. Judged by this criterion much that we call progress is mere gain in comfort or safety. He then discussed politics, education and other themes. Mr. Day was clearly of the opinion that the church should not pose as a moral reformer, but should engender the spirit which alone makes changes profitable and permanent. The preacher is liable to be led astray by emotionalism and say injudicious things. He cited

the case of a great trial before a state court where the evidence filled scores of volumes. Only the men who can digest all this can give worthy decision.

The evening platform meeting was held during a heavy rain. Mr. Pulsford of Chicago, in quiet, impressive words presented the outlook for humanity as science shows it. Mr. Gilmore of Madison, speaking of the Religious Outlook said that for us Liberals the way lies between the scylla of static orthodoxy and the Charybdes of irreligion.

A devotional meeting in charge of Mr. Wellman of Humboldt, Ia., opened the Thursday session. Sunday School matters followed in which Mr. Wellman, Mr. Rubinkma, Mrs. Mersereau and others took part.

The question of local autonomy which has been somewhat dreaded for the past year was settled by resolutions introduced by Mr. Bennett and the selection of a committee of three ministers and three laymen to consider and report on them next May. Mr. Day urged all to prepare for the National Conference in Chicago next September. The officers for the ensuing year were then elected. After lunch in the church dining room the Y. P. R. U. took up the time till 4 p. m. Rev. H. W. Foote presided. Rev. Manley B. Townsend of Sioux City, Iowa, gave a graphic and helpful account of the work of his young people. Rev. C. F. Niles of Menomonie, Wis., followed with an equally valuable talk. A short business session brought out other phases of the relation of the Western Conference to the A. U. A. in which Mr. Hawley, Mr. Smith, Mrs. Clark and Mr. Blake took part.

The meetings closed with the banquet. A happy group of delegates and local friends filled the tables. Mr. C. W. Ames presided in the way that has made him famous. Mr. Foote, Mr. Hawley, Mr. Gebauer, Mr. Weatherly and Mrs. Mersereau "each in his own tongue" spoke wise and witty words. A more satisfactory affair of this kind we have not seen for lo these many years.

F. A. Gilmore.

One of Dr. Hale's Stories

ABOUT a quarter of a century ago, an eighteen year old girl found herself at a country house-party (only they didn't call them "house parties" then—in this country at least)—with not much in the way of "human interest" to satisfy her, so she fell back upon books. In a stray volume of collected short stories by different authors, she discovered a tale ascribed to Dr. Edward Everett Hale. The tale made a deep impression upon her, the more so, perhaps, as, though familiar with Dr. Hale's writings, she had never run across this particular story before. As years passed on, she cherished the story's memory more and more. She recalled it always as "*The Yellow Dog*," having forgotten its actual title as well as that of the volume incorporating it. From time to time, the woman related the story to certain kindred spirits who showed mental possibilities of appreciating it, but though everyone who thus heard it enjoyed it and emphatically endorsed it, there was never one who had so much as heard of it before.

About sixteen years after the original discovery the woman met Dr. Hale the first time. It was at a Unitarian gathering at the Isles of Shoals with which place in her mind, he will always be associationed;—his spare figure and rugged features silhouetted against a background of surf and setting sun during the several twilight services that he conducted made a never-to-be-forgotten picture. One day the woman, who through the good offices of friends became well acquainted with the dear old Doctor , told him that, of all his writings —not even excepting the "*How to Do it*" papers, which had served her in lieu of a kindergarten—nothing had more appealed to her than the tale of "The Yellow Dog"—"if that's the name of it" she added.

"No. 6", said Dr. Hale , bringing down his hand upon an arm of his piazza-chair with a laugh. "By that I mean that you are the sixth person in my whole life who has thought it worth while to mention that story to me. It's title, by the way, is "*Hands Off*". There's a story about the

story, too, as it happens. When I wrote and sent it to the H—'s, I confidently expected it to arouse a perfect storm of abuse for its declaration of radical sentiments---if it ever got in print, *i. e.*, as a matter of fact I shouldn't have been surprised had they refused to publish it at all. But to my amazement, it was accepted and without a word to show that a soul had so much as suspected the true inwardness of the tale. It appeared in print and apparently nobody ever guessed that it stood for an arraignment of orthodoxy. The only way I can account for its passing by uncondemned is that it was too far ahead of its time. Had it been a shade less heretical, its heresies would certainly have been detected. I'm very fond of the story myself and it always pleases me when I find someone else who likes it too. But that happens but rarely. As I say, you are the sixth so far, and I wrote "*Hands Off*" a good many years ago."

Helen Clarkson.

The Maine Unitarian Conference

The Maine Unitarian Conference met with the Second Parish, Saco, June 15, 16, 1909. The officers elected for the coming year are: *President*, Rev. A. R. Scott of Bangor; *Vice-Presidents*, Norman Bassett Esq., of Augusta, Mrs. R. S. Boyd of Portland, *Secretary and Treasurer*, Rev. E. M. Slocombe of Augusta, *Executive Committee*, Mr. H. P. White of Farmington, Rev. A. B. Whitney of Saco, Miss H. L. Bates of Portland, Miss Maude Barker of Bangor, Mrs. E. H. Carpenter of Castine, Rev. G. D. Sanders of Waterville.

New York Summer Services

Summer services will be held in New York at All Souls' church, corner of Fourth Ave. and 20th Street, every Sunday morning at 11 o'clock, Rev. Leon A. Harvey of Brooklyn, being the minister in charge. Mr. Harvey will also have office hours at the Unitarian Headquarters, 104 East 20th Street, every morning, (except Saturday and Sunday) from 10 to 12 o'clock.

National Conference of Unitarian and Other Christian Churches

Preliminary Program of the Twenty-third Meeting, at Chicago, Ill., September 27-30, 1909. The Meetings will be held in the Fine Arts Building, Michigan Boulevard.

Monday Evening.

8:00 p. m. Conference sermon by Rev. U. G. B. Pierce, Washington, D. C.

Tuesday Morning.

9:30 a. m. Devotional Service.

9:40 Address by the Vice-President, Hon. George E. Adams, Chicago, Ill.

10:00. Election of Assistant Secretaries and Appointment of Committees.

10.15. Report of the Council, by the Chairman, Rev. Paul Revere Frothingham, Boston, Mass.

10:40. Address by the Secretary of the American Unitarian Association, Rev. Lewis G. Wilson, Boston, Mass.

11:00. Address by President of National Alliance of Unitarian Women, Miss Emma C. Low, New York, N. Y.

11:15. Address by the President of the National Young People's Religious Union, Rev. Henry Hallam Saunderson, Cambridge, Mass.

11:25. Address by the President of the Unitarian Fellowship for Social Justice, Rev. John Haynes Holmes, New York, N. Y.

11:35. Address by President of the Unitarian Temperance Society, Rev. Joseph H. Crooker, D. D., Roslindale, Mass.

11:55. Greetings, Dr. Emil G. Hirsh, of Sinai Congregation, Chicago, Ill.

12:10. Greetings from the British and Foreign Unitarian Association and from the British Unitarian National Conference, Rev. H. D. Roberts, Liverpool, England.

Greetings.

Introduction of New Business.

1:00 p. m. Recess.

Tuesday Afternoon.

2:00 p. m Meeting of the National Young People's Religious Union. General Subject, The New Generation of Unitarians. Addresses by the President, Rev. Henry Hallam Saunderson, and others.

3:15. Meeting of the Unitarian Fellowship for Social Justice.

4.00-6:00. Reception to the National Con-

ference by the National Alliance in the Art Institute of Chicago, Michigan Boulevard.

Tuesday Evening.

8:00 p. m. Unitarian Sunday School Society. General Subject, Religion and Education In charge of Rev. Edward A. Horton, President Boston, Mass. Address by the President, by Prof. William H. Carruth, Lawrence, Kan., Rev. Minot O. Simons, Cleveland, Ohio, and others.

Wednesday Morning.

9:30 p. m. Devotional Service.

Church Progress by Magnifying the Use of:

9:40. Worship. Rev. Henry Wilder Foote Ann Arbor Mich.

10:00. 2. Preaching. Rev. Richard W. Boynton, Buffalo, N. Y.

10:20. 3. Pastoral Office.

10:40. 4. Activities in a Country Town. Rev. Joseph N. Pardee, Bolton, Mass.

11:00. Discussion.

Introduction. of New Business.

1:00 p. m. Recess.

Wednesday Afternoon.

Sight-seeing Automobiles will be available to take the delegates to the points of greatest interest in the city, concluding the tour at Lincoln Centre, where the company will be received by Rev. Jenkin Lloyd Jones and his staff.

Delegates especially interested in Settlement Work, to the number of sixty, in place of this trip can lunch at the Hull House Cafe and see the work there. Rev. J. L. Jones will arrange to meet them there with Miss Jane Addams, and then escort them to Lincoln Centre.

Wednesday Evening.

8:00 p. m. Devotional Service.

Religion and Sociology.

8:10. *Rev. Robert J. Campbell D. D., City Temple, London, England.

8:55. Rev. Edward Cummings, Boston, Mass.

9:20. Mr. Raymond Robbins, Chicago, Ill.

Thusrday Morning.

9:30 a. m. Devotional Service.

History and Development of Unitarianism.

1. As to its Motives.

9:40 a. m. Rev. William C. Gannett, D. D., Rochester, N. Y.

10.00. Rev. Charles E. St. John, Philadelphia, Pa.

2. As to its Organization and Administration.

*This speaker is expected.

10:20. Rev. Samuel A. Eliot, D. D., President of the American Unitarian Association.

10:40. Rev. Franklin C. Southworth, President of Meadville Theological Seminary.

11:00. Discussion.

Open Conference.

1:00. Adjournment.

Thursday Afternoon.

1:30 p. m. Alliance Luncheon. Ball-room of the Chicago Beach Hotel, followed by the Meeting of the National Alliance of Unitarian Women. All women in attendance on the Conference are invited.

1:30. Laymen's Luncheon. The laymen attending the Conference will be the guests of a Committee of Chicago laymen at a downtown club. Following the luncheon will be a Laymen's Meeting for the discussion of Parish Administration and the Laymen's Interests. The program will be in charge of a committee, the chairman of which will be Hon. George Hutchinson, Newton, Mass.

1:30. Minister's Luncheon. The Ministers attending the Conference will be the guests of Rev. Jenkin Lloyd Jones at Lincoln Centre. Following the luncheon will be a "Ministers only" meeting in charge of a committee, the chairman of which will be Rev. John W. Day, of St. Louis, Mo.

Thursday Evening.

8:00 p. m. Devotional Service.

8:10. Platform Meeting. Rev. Samuel M. Crothers, D. D., Cambridge, Mass. Rev. Robert Collyer, D. D., New York, N. Y., and others.

Announcements.

The Headquarters will be established at the Chicago Beach Hotel, reached by express trains on the Illinois Central Railway in ten minutes from the Van Buren Street Station, Michigan Boulevard, nearly opposite the Fine Arts Building. The ample parlors and piazzas of the Headquarters Hotel, on the border of Lake Michigan, will enable all in attendance to enjoy the rare opportunities for social reunions for which the National Conference has been celebrated since its beginning. In the vicinity are several hotels also on the American plan, each of which will gladly receive delegates up to its full capacity. In the vicinity of the Fine Arts Building, up town, all the hotels are on the European plan, and these will meet especially well the needs of those who desire either the most sumptuous or the most economical entertainment. All are within easy

reach of the Chicago Beach Hotel. The service on the Illinois Central Railway is so constant that one need rarely consult the time card. In selecting one's hotel, he should write the hotel for a booklet, study its situation and rates with reference to his own particular needs Reservations should be secured as early as possible if one is especially desirous of being at the Chicago Beach Hotel, because the accommodations are limited. Whereas few cities would present more serious difficulties in arranging for a National Conference, on the other hand few cities could present more features contributing in so marked a degree to the inspiration and delight of those who attend this first meeting in the great Central West.

Since two cent rates have been made on the railroads, excursion rates can be secured only at conventions where at least one thousand delegates have bought tickets. Consequently no reduced rates can be had for the Conference. Rates to Chicago from Boston are $19, $20, and $22, according to route. Sleeping-car berth, $5.50. Guests for the Chicago Beach Hotel and those hotels in that vicinity, arriving on the Illinois Central, Big Four, or Michigan Central can have the trunks checked to Hyde Park, and leave at that station within a short distance of the hotels. Trains from Van Buren Station to Chicago Beach Hotel every ten minutes.

The reception to the Conference by the National Alliance is to be held, by the courtesy of the Directors, in the Art Institute of Chicago, nearly opposite the Fine Arts Building, in which the sessions of the Conference are held This Institute shelters the largest art school in the world as well as one of the finest art collections in America.

As in the past, ushers will open the doors only at the conclusion of each address to permit entrance to the hall. One of the assistant secretaries will touch a bell of warning one minute before the expiration of the speaker's time. The final bell will ring one minute later.

Additional copies of this program can be had by application to Richard C. Humphreys, 272 Congress Street, Boston, Mass They can also be found in the Social Room at 25 Beacon Street, Boston, Mass., and at the various departmental headquarters in New York, Chicago, etc. The Secretary, Rev. Walter F. Greenman, 684 Astor Street, Milwaukee, Wis., will be glad to answer any inquiries. His address during July and August will be Lunenburg, Mass., R. F. D. 1

In addition to the hotel rates quoted below, for one dollar a day board and rooms can be had in the vicinity of Lincoln Center at the following places: 168, 174, and 198 Oakwood Boulevard.

Amongst Ministers

Rev. R. S. Morrison was recently installed minister of the North End Unitarian Mission Church of New Bedford.

Rev. Gertrude von Petzold has been engaged by the Des Moines church, Ia., as minister for the coming year.

Rev. Floyd B. Hardin has resigned at Moline, Ill.

Rev. Reuben S. Barrows has resigned at Jackson, Mich.

Mr. Paul Dansingberg, of this year's graduating class of the Harvard Divinity School, has accepted a call to St. Cloud, Minn.

Charles Emile Aimar, a member of the graduating class in Harvard Divinity School, has accepted a call from the Unitarian Society in Walpole, and will begin his work there July 1.

Rev. Bertrand Thompson, pastor of the First Unitarian Church of Peabody who has resigned to devote his time to teaching in the Department of Economics at Harvard, is one of the staff speakers of the Massachusetts Savings Insurance League and has frequently addressed meetings in the last few month on the subject of savings bank, life insurance, and old-age annuities.

Rev. Merle St. Croix of the Lenox Ave. Church, New York, was honored with the degree of D. D. by the St. Lawrence University (Universalist), Canton, N. Y., at recent commencement.

The Fourth Unitarian Church of Brooklyn, N. Y., Rev. Leon A. Harvey, minister, closed for the summer Sunday, June 20th, with a Memorial Service to Dr. Hale. The large attendance bore striking witness to the affection which all feel for him. Every seat in the auditorium was filled. Mr. Harvey told briefly the story of Dr. Hale's beautiful life, dwelling especially upon his patriotism and the "Man Without a Country".

Notes from the Field

First Unitarian Church
Erie, Pa.,
Rev. Thos. P. Byrnes
Minister

We have had a prosperous church year in every way., the attendance at the regular Sunday morning and evening services have been large, and uniform throughout the year. We held continous evening service on each Sunday evening from October to April. Sunday evening service has been attended mostly by men. The Study Class, has had an unusually successful year; beginning in October it held meetings on every Monday evening until the first of June with a regular attendance ranging from 60 to 80 people, many of whom were from other churches, and the outside public but who became interested in our church and work. The Woman's Alliance, has continued to be the mainstay of the church in a financial and social way, it carried out a fine literary program during the year, making a study of our great American literary, and Unitarian leaders. In addition to its regular suppers and socials held in the church, the members have opened their homes to neighborhood socials and entertainments which have proved very helpful in interesting and binding more closely to the church the semi-attached people scattered throughout the city. We have had throughout the year the co-operative Unitarian Calendar, and its monthly visits to some 300 families in our city has been a great benefit to our cause here. The visit on February 19, of Rev. Elmer S. Forbes, aroused the civic and social interests of our church, as did also a visit of Rev. Caroline Bartlett-Crane, in a three days' campaign of civic righteousness. Out of Mrs. Crane's, visit a Civic Club was organized of which the Unitarian pastor is one of the Directors. The pastor has exchanged during the year with Rev. M. O. Simons, of Cleveland, and Rev. R. W. Boynton of Buffalo. Our Birthday Banquet was attended by 100 people and the principal address was delivered by Rev. A. M. Rihbany of Toledo.

Our church has become more and more a factor in the religious, social and civic life of the city, the church has been on the best of terms with its orthodox neighbors, the pastor has lectured and spoken during the year in six different orthodox churches in the city, and he has taken part in social functions in several other neighboring churches. The pastor has been one of a committee of five clergymen who have looked after the civic and moral interests, and who have practically stopped gambling, and closed out over 100 slot machines in the city. The pastor was one of a committee of three clergymen appointed by the Ministerial Association to prepare a statement of local and civic conditions to be read in all the Protestant churches of the city on a Sunday devoted to a concerted movement in behalf of the welfare of the city. So that we can say that our cause is gaining ground in this community, our church is taking its place among the leading forces for intellectual uplift, and for righteousness in the city, new families are coming in to attend and support it, fourteen new members have united with the church during the year and many others have become practically members. The pastor has addressed many of the social and civic organizations of the city during the year, he delivered his address on Lincoln, at four different banquets and celebrations in the city during the Lincoln Anniversary, and he has recently delivered Commencement Addresses at Waynesburg, Pa., and Delta, Ohio, both occasions being the High School graduating exercises.

We celebrated the 11th anniversary of the founding of the Unitarian Church in this city this year but we already have a strength and stability such as belongs to our old and well established churches.

First Unitarian Soc'y.
North Andover, Mass.

On Thursday afternoon June 3, Rev. William S. Nichols was installed as pastor of the Old North Parish Church. The exercises consisted of an invocation by Rev. B. R. Bulkeley of Beverly, Scripture reading by Rev. E. H. Brenan of Danvers, sermon by Rev. C. B. Elder, D. D., of Worcester, installing prayer by Rev. C. T. Billings of Lowell, charge to minister by Rev. S. A. Eliot, D. D., Boston, charge to people by Rev. S. C. Beane, Jr., Worcester, right hand of fellowship, Rev. Alfred Manchester of Salem, benediction by the pastor. The choir rendered several selections, and Miss Annie B. Nichols of Danvers, a niece of the installed pastor, sang a soprano solo. After the service refreshments were served in the

vestry. Many were present from the surrounding churches, including three representatives from Walpole, N. H., where Mr. Nichols was at one time settled.

First Parish
Watertown, Mass.
Rev. Grover G. Mills
Minister

Mr. Mills, who came from Brooklyn, N. Y., was ordained December 28th, 1908. He was received from the first with interest and enthusiasm. His pulpit services are marked by sincerity, spirituality, eloquence and freedom from manuscript, and the audiences are large and increasing. Congregational singing has taken the place of the quartette choir, with great acceptance and success.

Its Woman's Alliance and its Lend-a-Hand Club of Young People, and its large monthly Club of Men in and outside this parish are all flourishing and doing good work, as also the Sunday School. This church's annual May-day Fair was held, resulting not only in a harmonious and pleasant occasion, but in making nearly five hundred dollars toward church expenses.

Mr. Mills also interests himself in improving the condition of the somewhat large Italian element in this town and neighborhood. He was sent as assistant secretary to Rev. C. W. Wendte to the Congress of Religious Liberal Churches held at Philadelphia, and the following Sunday he gave an able report of its doings to his own church.

This parish congratulates itself that in so short a time so able a successor to its former pastor, Rev. Walter F. Greenman, was secured.

So. Unitarian Memorial
Worcester, Mass.
Rev. S. C. Beane, Jr.
Minister

A half year's work of the new minister came to its close on Sunday June 27th, the last service before vacation, the congregations here being excellent during this period and especially large during a series of sermons given in the winter on "Belief in God" and on special Sundays when Mr. Beane has preached on timely subjects like: "The Good in Christian Science" and "President Taft's Religion", an inauguration week sermon attracting wide interest. At a recent service eleven persons, eight men and three women, were received into the fellowship of the church and more than half were new comers to our services.

Unitarian Cong. Society
Lincoln, Mass.

Summer services will be resumed June 6. During the summer Dr. Fenn, Rev. John W. Day, Rev. U. G. B. Pierce and Dr. Crothers are expected to preach.

First Parish Church
Sandwich, Mass.

The ordination and installation of Harold Lionel Pickett took place Tuesday evening, June 1. The sermon was preached by Rev Lewis G. Wilson, Dr. W. W. Fenn gave the prayer of ordination, Mr. William L. Nye extended the welcome to the parish. Dr. Samuel M. Crothers gave the charge to the minister, and Rev. Adelbert Hudson the charge to the people. Rev. Harry A. Weston and Rev. Robert P. Doremus of Barnstable also took part in the service.

Peonies

Oh! glorious, bounteous Peonies
Of white, of pink, or red,
With your glossy, spraying foliage
That fills my flower-bed;

Your strong and pungent odor is
A tonic of the Spring
To meet the stress of summer time,
Joy of each living thing.

Your ample, globed fullness seems
Symbol of rounded life,
Your soft, transparent petals show
Serenity from strife.

Tho' ancient as your annals are,
Your beauty's ever new;
You are as dear and welcome as
The sunshine and the dew.

Mary E. Merrill.

une 22d.

Come up higher! is the divine call to every human being. In answer to it, all classes and conditions gather in like aspirations for a better life, such as travel through prison walls as easily as over the counters of trade, and rise as naturally from filth and rags as from the carpeted aisles of cathedrals dim, and, behold! in moral discernment and endeavor they have all things common.—Frederick A. Hinckley.

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The Nameless Saints.

What was his name? I do not know his name.
I only know he heard God's voice and came,
Brought all he had across the sea
To live and work for God and me:
Felled the ungracious oak;
Dragged from the soil
With horrid toil
The thrice gnarled roots and stubborn rock;
With plenty piled the haggard mountain-side;
And at the end, without memorial, died.
No blaring trumpets sounded out his fame,
He lived,—he died,—I do not know his name.

* * * * *

And I?
Is there some desert or some pathless sea
Where Thou, good God of angels, wilt send me?
Some oak for me to rend; some sod,
Some rock for me to break;
Some handful of His corn to take
And scatter far afield,
Till it, in turn, shall yield
Its hundred fold
Of grains of gold
To feed the waiting children of my God?
Show me the desert, Father, or the sea.
Is it Thine enterprise? Great God, send me.
And though this body lie where ocean rolls,
Count me among all Faithful Souls.

—*Edward Everett Hale.*